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SOME
REASONS

Why it could not be Expected the
GOVERNMENT

Wou'd Permit the
Speech or Paper
OF
James Shephard,

Which he Delivered at the
Place of Execution,
To be PRINTED.

With some Account of the
PAPER it self.

L O N D O N :

Printed for W. BOREHAM at the *Angel* in
Pater-noster-row. 1718.

[Price Six Pence.]

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Why a copy for be Expected the

STATEMENT



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James Shepley

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Place of Execution

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1965-1966



S O M E
R E A S O N S, &c.



THE whole Enquiry of the Town is after the Last Dying Speech, *as such are usually call'd*, of *James Sheppard*, or a Paper which he deliver'd to the Sheriff at the Place of Execution, it being known that he did deliver a certain Paper there, as has been usual in like Cases.

The Sheriffs generally, according to their Duty on such Occasions, carry such Paper to the *Secretary's-Office*, where they are laid before the Council, or before such Persons concern'd in the Administration, as are proper to judge and appoint whether the said Paper shall be publish'd, or no.

Ordinarily the Government does suffer such Papers to be publish'd, not valuing the Influence which the Words of Criminals and Traitors, suffering justly for their Treason, can

have upon the Nation : But as in Blasphemy against God, there are horrid Expressions and detestable Words, which it is really not fit the Ears and Mouths of Christians should hear or repeat, where the wretched Blasphemer gives his Tongue a Liberty to rage against the Majesty of Heaven ; so there are Insults and abusive Expressions which an enrag'd Party may take the Opportunity to vent to the World, by putting them into the Mouth of a Desperado, a harden'd and obstinately resolv'd Traitor, to speak, after the Law can have no farther reach of him ; which in Honour to the very Majesty of a King, ought to be forbid even to be so much as heard or repeated among his Subjects, even tho' there were some Ground or Pretence for them, much more where there is no room to say they are either true in Fact, or just in Suggestion.

Nor is this restraining the Publication of such insolent treasonable Expressions, any Impeachment of the Honour or Innocence of a Just Prince, like as the restraining the Repetition of Blasphemous Expressions against Heaven is not any Scandal upon the unspotted Purity of the God whom they affront.

This I own to be spoken on the Occasion of the Government's having not thought fit to order the Publication of a Paper said to be given to the Sheriff by *James Shephard*, who was Executed for the most Execrable of all Treasons,



Treasons, viz. a visible Intention, Design, and Overt-Act, of and towards Murthering and Assassinating our Sovereign King George.

Can it be doubted, that where the Heart is capable of conceiving a Design so black, so horrid, and so execrable in its Nature against the Person of the King, That Tongue can fail of sending forth the most inveterate, indecent, and unsufferable Expressions? If from the abundance of the Heart the Mouth uttereth, What unruly, evil, and deadly Poison must that Tongue be fill'd with? If *Mount-Ætna*, *Strumbolo*, *Vesuvius*, or such terrible Vulcano's, were not full to the very Bowels with continual Fire, and an exhausted Mass of combustible Stuff, Sulphur, Nitre, &c. they could not send forth such dreadful and destructive Flames, such Rivers of liquid Fire, and darken the very Sun, as well as cover the Earth with such Clouds and Showrs of Ashes and Rubbish, as they frequently cast out. And if the Bowels of these Infernal Gulphs are fill'd with an infinite Quantity of such combustible Matter, it must break out in those furious Eruptions, no other Vent can be given to them, nor can any Human Power restrain it.

Thus when the Soul is set on fire of Hell; when Treason and Murther is in the Heart; it can be no Wonder that Rage and Scandal should dwell upon the Tongue: And this is the Case exactly before us, in the Execution
of

of this Youth, and the leaving a Paper behind him with the Sheriff.

Had he justified his own Delusions only, tho' it had been done with all the Rhetorick and Flourishes the best of his Instructors could furnish him with, without flying out into brutish and unsufferable Language against the King and Government, such as no Person is allowed, no, not at the Place of Execution; I say, had this been all, I venture to say I believe the Government would not have declin'd the Publication of it: I say, I believe the Government would not have declin'd it.

But this is not yet the whole Case; for had the Words which the unhappy Youth left behind him to be read for his own, been the natural Produce of his own Thought, the Discharge of his own Mind, the Vent given to his own free unbyass'd Reflections, tho' there might have been some Indecencies, some Extravagancies, as has been the Case of Men in the like Circumstances; and who, whether they did or not, were to be supposed capable of making, *or at least dictating, the Substance* of the Papers and Speeches which they left behind them; I say, had this been the Case, I believe the Government would not have declin'd admitting what had been so deliver'd to have been publicly dispers'd.

But

But to allow a poor enraged Youth, who was apparently under the strongest Delusion of Hell, and was visibly foster'd and encourag'd in the Possession, which may be said to have taken hold of him; I say, to allow him to be the Tool to hand into the World a Libel of infamous Language, a printed Insult upon His Majesty's Person and Government, which other Men drew up for him, meerly taking the Advantage of his being in Circumstances beyond the reach of the Law, and to let this Person's Paper be an *Imprimatur* for Treason and Slander! this cannot be expected; no Government on Earth would be thus imposed upon: This wère to License the whole *Jacobite Party* upon every Occasion that they can either find or make, to get some harden'd Criminal on their Side, to hand their Poison and Insolence into the World, under the pretence of a *Dying Speech*. In short, it would be next-door to a Patent for printing Treason; since a Set of Men, whose Principles and Persons are not unknown, are always at hand to delude and draw in even the Souls of poor condemned Criminals to embrace Treasonable Principles, just when one would think they should have the Work of Eternity so much in their View and upon their Hearts, that they should have small Gust to enter into any Enquiry about Things of such Nature.

The

The most that I meet with, in Answer to this, is, that the Government might as well have suffer'd it to pass; for that Copies of such things being always given to other Hands, they will not fail to find Ways to usher them into the World, and to hand them about.

This is a Suggestion which deserves no Notice; if such Men do it, 'tis at their Peril; there is much Difference betwixt Treason spread or vented in a clandestine Publication, and that which is artfully handed into the World under the publick License of the Government. Rebel-lions are raised, and the Heads of them appear with Manifesto's and Declarations, and spread them abroad with all the Art and Industry they are able: but the Prince against whom those Treasonable Manifesto's are Printed, never fails to punish the Publishers and Spreaders thereof, if they fall into his Hands, as Abettors and Prompters of Treason, and even as Sharers in the Rebellion itself.

Here is an execrable Assassine and Murtherer brought to the Gallows, and the People that put him upon this Hellish Undertaking finding he has miscarried, desire thro' his Hands to publish a Defence of his horrid Principles, and a black Rhapsody of Defamation and injurious Reproaches upon the Person and Government of the King, in order (for there can be no less a Design; whatever more there may be in it)

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in order, I say, to stir up other Desperate Princip'l'd Wretches to the same heinous Crime, insinuating first the Lawfulness of the Fact, extenuating the Guilt of it, and pretending to reconcile it to Duty, to Principles of Loyalty and of Religion, and then to animate them by scurrillous Reproaches upon the King, against whom it is meet, for their purpose, the Minds of such Creatures should be Exasperated and Encouraged, that they may be brought up to the necessary pitch of Hardness proper to such a Work.

Can it be expected then, the Government should Countenance such a horrid Design, further it, and be the Vehicle of Treason against itself? Would not this be to render the Constitution *Felo de se*, and have His Majesty's Power turn'd against His Person? No, no, if it must be Published, let it be done as a Crime; let Treason be propagated by Traytors, and by none other, and let them meet their Fate in the doing it.

Besides, What Principle is it that is the Subject of these Men's Argument? I say, these Men's; for it is many Ways too clear to admit any Debate, that this Paper, called a *Speech*, has been prepar'd for, and put into his Hand? I say, What is the Point they defend? What the Treason they encourage? What is it that this Speech now in dispute,

flirs Men up to ? Not Rebellion and taking Arms: If that were the Thing, the Government would perhaps say, let them do their worst, and say their worst ; but it is Murther and Assassination ; it is, as we may call it, Hot Blood in Cold Blood, the most execrable and detestable of all Treason, and such as even an Honourable Rebel (if any such can be) would abhor.

Now the Case differs here extremely ; for as to Rebellion, the Enemies of the King and Government have suffered so deeply in that Principle already, have paid so dear for the Experiment, and the Government is in so good a Posture to defend itself against all the Attempts of that kind which the Party are able to make, that it may well be said they are under no Concern about it, they may e'en try their Hands again whenever they please.

But as the King's Life, or the Life of any King or Prince under Heaven, is at the Mercy of any Villain that values not his own, according to that just Maxim, That he who will Sacrifice himself, has every Man's Life in his Hand. I say, as the most Invaluable Life of the King is at the Mercy of every Desperate Wretch, so it is not at all fit to encourage Principles of Desperation, and raise up a Spirit of Fury among a Party already exasperated by their Disappointment, and especially to encourage

courage this Hellish Principle, under pretence of Zeal and Religion : For 'tis very evident, that nothing hardens such Creatures to Enterprizes of the vilest Nature, more than the Perswasions and Delusions of Ecclesiastick Traytors ; Religion, as it is the best Principle, is the worst Disguise.

Tantum Religio potuit suadere Malorum.

Who could imagine, that from the just, meek, merciful, the forgiving self-denying Principles and Doctrines of the Christian Religion, the Sophists of Politicks could infer under the Notion of Zeal, the Legality of Murther, and could plead for, and pretend to justify the most detestable Crime of Assassination ! and that the worst kind of Assassination too ; I mean, that of their Prince.

But to such a height is the Frenzy of the present Age at present arriv'd, that they who espouse this Horrid Doctrine, which it seems is no more confin'd to the Church of *Rome*, think it of Moment to them to obtain for it the Sanction of a dying Person's Words ; and to have it justify'd with the same Breath that recommends his Soul to God ; no doubt it is to the Advantage of the wicked Design, when any Creature can be drawn in to join this Cursed Doctrine to his Devotion, and go out of

the World, Blessing God and Cursing his Prince all in a Breath. This horrid Management lies too evidently at the Door of some of the *Nonjurant Clergy*, who I might name too, if it were needful, and only omit, in hopes they may Repent.

I cannot, however, persuade my self but that this is such an infamous and detestable thing in its own Nature, and the Conduct of some of the Jacobite-Clergy goes so far towards laying the Reproach of it upon the whole Party, that some of them will be mov'd to make just and needful Declarations against it, in Testimony of their Abhorrence of such a thing in general, as well as of this Fact in particular.

But having thus enter'd into such just Reasons as at first View occur'd to me, why no Government would, or indeed ought to permit such Publications of Speeches, &c. and why probably this has been suppress'd; I am led of course to the Paper it self; for it is true, as was suggested, that the diligent Devil who prompted this unhappy Youth to run into this Extravagance, and found Agents to screw him up to such an astonishing Height of Enthusiasm, has not wanted Agents to hand about the Paper in private, tho' they could not draw the Government in to give it a general Publication.

I shall

I shall not act that mercenary and traiterous Part, as has too often been practis'd by our Dealers in Pamphlets, to Publish the Libel it self, under the Pretence of Answering it ; and, for the sake of the Profit, gratify the Party with doing the Mischief which they did, with another View, desire to have done: But I shall give a general Account of the Paper, its Authors, and its Design, and say what Duty and Reason dictates, to it, as I go on.

The Paper it self has the very Spirit and Temper of a Murtherer in it, from the very first Line to the last ; adorn'd, *if it may be proper to call it an Ornament*, with the utmost Hypocrisy, to make, *as is hinted above*, the devilish Doctrine of Assassination of Princes appear not reasonable only, but religious.

It falls upon his Majesty's Person with the most opprobrious Language, and in Terms not fit for any Printed Paper to repeat, or possible for any People who are desirous of being called Loyal, to hear, without the utmost Resentment: This indeed seems suitable to the Rage and Fury of a defeated Party, and as I said above, suited to the Spirit of Murther and Assassination.

Far from acknowledging that he is brought to that Place to suffer justly for such a horrid Crime as that of intentional Murther and evident Treason, he only acknowledges the *Almighty's Permission*, and the Civil Power has been the Occasion, and then gives the Cause in all the most apt Terms that he can, to testify that he approves and insists upon the Legality of it.

Yet as if it was no Matter of Weight to him whether he acted upon a right Foot or no, he has this Expression, (*viz.*) 'Whether that Principle on which I conceived this, &c. *be really and strictly defensible* or no, let who will canvass for me. This strongly implies, that even his Instructors had not Arguments to support it; but had work'd him up to a dreadful Indifference about it.

What a horrid Principle does this betray in both? That they first prompted him up to insist upon a thing which they offer'd no Argument to justify or to prove lawful, and then bring a poor Lad to the Gallows, on a Principle of such Moment, without thinking it worth while to examine thoroughly and effectually whether it was *really and strictly defensible*; so that in a Word, he ventur'd his Soul

Soul in the Cause, and yet remain'd uncertain of the Lawfulness of the Principle upon which he stak'd so valuable a Deposit.

The Christianity of this is so obscure, and the Men who have acted thus are so much exposed by it, that I need say no more than this, that it is great Pity the Youngman had not been advised by some to examine farther into it.

Indeed it is most rational from this Particular, to observe how all these Principles are carried on by the Power of Delusion, a Kind of political Intoxication of the Head, work'd up to a height, which forfeits Reason, and rejects all manner of Argument, and rather than run the hazard of being Convinc'd, will venter upon the Conclusion, without Knowledge of the Premises: So this deluded Creature ventures even to the Gallows upon the Principle of Murthering the King, and even there tells us, he has not examin'd whether the Principle be Defensible or not.

And here a necessary Digression calls me off to observe the Gradation of Treasons in this unhappy Party of Men, who we call *Jacobites*, how by a Hellish Climax they ascend the Degrees of Treason against their Country, and

and Impiety against God. Let us look back upon their Conduct in a few Particulars only, and in the Compass of a very few Years, for the present Temper that rages at this time, began with this King's Reign.

At first, and in a few Days after his Majesty's Landing here, they began with Murmur at the Removings at Court, and the Distinction which the King was pleased to make, in placing and displacing his Servants, Ministers of State, &c. When the Parliament was Dissolved, those Murmurs rose up to Clamour and Railing, crying out of Ingratitude, neglect of Service, and the like: As soon as the new Parliament appear'd and doing Justice upon the Managers of the late Reign was talk'd of, that Clamour rose up to Faction and Caballing, both at Court and in the Country, from thence to Riot and Tumult, and from that to open Rebellion.

Rebellion having tried its utmost, and all Efforts of the Party, their Interest at Home, and Assistance from Abroad, having proved abortive and ineffectual, the implacable Creatures are now come up to the Popish Doctrines of Murder and Assassination; and they are not only at work to find out and bring in Agents Desperate enough for such bloody Work, but to perswade the deluded Creatures that

that it is consistent with Religion, that it may be practised without impeachment of Principles, or of Conscience ; and that it is even Meritorious in the sight of God.

Strange Delusions! that the Holy and Undivided Majesty of Heaven, ever the same Unchangeable Being, should at the same time hand to us his Divine Law, *Thou shalt do no Murder*, and yet receive as acceptable Service to himself, the the horrid Combination of Traytors, to kill and destroy the Persons whom his Providence has vested with the Power of Government.

Nay, tho' their own Notions were, for the present Argument to be allow'd, that the Person they design'd thus to Destroy had injured and oppress'd them, the contrary of which is true in the Case before us to an Extreme ; yet that they should believe that Great and Perfect Being, whose Word and Will is an unchangeable Law, could at one time say, *Vengeance is mine, and I will repay*, and yet at the same time approve an enraged Spirit of Revenge to be propagated to the extreme of Blood and Murder, under the pretence of Service to that God whose Nature is, to be ineffably pure, and to hate and abhor all the Injustice, Violence and Rage of Humane Nature, and who has declar'd, that the Wrath of Man worketh not the Righteousness of God.

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But

But to wave the farther just Exclamation which this Spirit of Wickedness extorts from me, I come back to the *Speech* it self: It is not so much the Indecency of the Language, and Insolence against the Person of the King, which I dwell upon in this Argument, though that is such as renders it justly odious to all that hear it; nay, to *do Justice to them*, it is so to many even of the Jacobites themselves: But the Principles insisted on, and the Shifts and scandalous Subterfuges made use of to support the bloody Notions broached to the World, and the bold imposing these naked Shifts upon the World; these, I say, are the Things which deserve to be exposed, and which call indeed for every Hand and Head to join against, that no more deluded Youths may be brought to Destruction, that no more Attempts to establish bloody and treasonable Principles may be made, and that if possible the Minds of the People may be no more agitated in this wretched manner.

The Paper indeed it self is an inconsistent Mass of Words put together, to express an envenom'd Mind, rankled and gangren'd up to the highest possible Degree, but not at all sedately laying down any sound Principle of Reasoning, upon which to argue the World
into

into the Belief of the Doctrine which He in whose Name it speaks, professes.

Indeed, who can expect Reasoning to support Murther? What Foundations can Men be supposed to argue upon, who declare War thus against God and Man? But to examine a little what it is they say.

After having in three Paragraphs insulted the Person of His Majesty, as I have said, in Language not fit to be repeated, he tells us, *As for those that are otherwise minded, it is in vain to contend with them, and therefore he will only give the World an Account of the true Motives which at first engag'd him, and which, he adds, he is assured will justify him, through the Merits of his Saviour, at his Righteous Bar, &c.*

After this, any one will grant that it might have been expected that some Account was to be given of the Reasons which he has acted upon, and the Principles which he had engag'd with, which were to be esteem'd such as might be supposed to justify the Fact at the Righteous Tribunal of Heaven. But it is most surprising to find, that in all that follows, there is not one of the Motives express'd, nor any thing insisted upon, in which any Tyranny,

any Usurpation, or Oppression of Subjects is suggested, except the Hardships which be said to befall the Jacobite Party, by the Accession of King *George* to the Throne, in which it must be confest we cannot pity them.

All the Account, in a word, that can be gather'd from this unhappy Young Man's Treason, amounts to no more than this, that he was to kill King *George* because he was possess'd of the Throne, and that the *Pretender* might come in his room.

Righteous GOD ! What an Height of Infidelity is Mankind arriv'd to, that they can entertain such Notions of the spotless Nature of an Infinite and Eternal Being, as to make Thee accept and justify a Principle of Blood and Murther! a Fundamental destructive of the End for which thou hast created the World, and inconsistent with the Goodness and Justice of thy Providence, by which thou hast ever guided the World that thou hadst made! that Men can arrive to that Hardness in their Impiety, as to think of appearing at thy enlighten'd Tribunal with a bloody Knife or Dagger in their Hands, with which they have stabb'd the innocent Breast of those sacred Persons, whom thy indisputable Pleasure and Sovereignty had appointed to rule over them! that they can think, without Horror, of appearing before their
Saviour,

Saviour, in whose Eyes Intentional and Actual Perpetrated Murther are the same, with a Soul tainted with bloody and forbidden Principles, and with Resolutions of Murther justified and unrepented of.

This poor harden'd Creature, infatuated and work'd up to a Pitch of stupid Zeal, is brought to speak of Jesus Christ as his dear Redeemer, and in the Language of one laying hold of his Mercy, and yet expecting that the Merit of this Spotless Lamb of God, who came to give Repentance and Remission, should extend the Purchase of his Blood to the presenting him to his Father for Acceptance, loaded with the Guilt of unrepented Bloodshed, of unrelenting Treason ; expecting that our Blessed Saviour should overthrow the Doctrines of his own Gospel, and should save harden'd and impenitent Murtherers ; and that while he has assur'd us, that *unless we Repent we must all Perish* ; should yet deliver from perishing a Wretch who pleads an unrepented Crime for his Acceptance.

Yet this is made the Case of this miserable Criminal, who is led by the Hand to the Gates of Hell, under a Pretence of meriting Heaven, and perswaded he shall be accepted by Jesus Christ, in the wilful Resolution of breaking one of the most solemn and sacred
Commands

Commands of God. What Hearts those Men must have, who could venture thus to delude a poor credulous Youth, and what they have to expect for it at that Righteous Bar they mention, I must leave to the Discovery of their own Consciences, when Time and other Circumstances shall awaken them, and they shall come to reflect how they have been Guilty indeed of Murthering this poor Youth, even Soul and Body.

How dreadful and indeed astonishing is it to any serious Mind, to think what Principles those Men act upon! How, at the same time they call themselves Christians, and some of them, I fear, wear the Habit and profess the Holy Office of Christ's Servants, waiting at his Altars! What Notions of Religion must those Men have, who can interlace their bloody Principles with Scripture Phrases and Expressions! and so, as it were, harangue their Disciples into a kind of Cruisado against the settled Establish'd Government of their Country and the Person of the King.

Four Paragraphs of this Paper, call'd *A Speech*, following immediately this seemingly pious but really prophane Expression, of being justified for a Principle of Murther at the Bar of God, are fill'd with a Recapitulation of Jacobite Grievances, such as the Reward offer'd

fer'd by Parliament for apprehending of the Pretender ; the pretended Affair of the Earl of Poterborough's having a doubtful Message, as he call'd it, which yet at the same time he owns to be only a bare Suspicion ; the executing the Preston Rebels, after their having Quarter given them, or, as he calls it, *being receiv'd to Mercy* ; invading the Rights of the Church, by dispossessing the Nonjurant Clergy, and such-like : being Points already long disputed, and all fully answer'd. After the Recapitulation of these Things, which we must take for the Motives which incited him to resolve upon an open or secret Assassination, he adds, as a Conclusion, these Words, *If these denote the true Vicegerent of Heaven*, let the *British Annals brand me*. Unhappy Youth ! doubtless they will ; much more must a Mark of Eternal Infamy be the Brand of thy Deluders, who in a Religious Stile, truly call'd a *CANT*, and a fatal *CANT* to thee, have taught thee to speak a Language inconsistent even with the Nature and Foundation of all Religions in the World.

The Conclusion of this wretched Composition is yet fuller of this Religious Cant ; and first the poor Lad is bid to profess himself a sincere Member of the Jacobite Church ; I call it so by their own Distinction, *viz. A Member of the Church of England, as it stood before the Revolution*. What they mean, every
one

one knows ; nor is it worth enquiring here upon what foot that Church of *England* stood before the *Revolution*, different from what it stands on still, that Difference being nothing more or less than just meer Jacobitism ; so that he ought to have said, *I die a sincere Member of the Jacobite Church.*

This no body doubts of : But that which follows, is one of the most uncouth Things that ever they could make him say, as an Addition to it, *viz.* that from the Articles, Liturgies, and Homilies of that Church, he learnt to abhor all KING-KILLING and DEPOSING Doctrines ! This is one of the most bare-fac'd Contradictions that was ever imposed ; for let a Jacobite suggest all that he can have the Impudence to offer against the Royal Family, he must at last acknowledge that he is King *de facto* ; that is, a King, whether the Words Rightful and Lawful be brought into the Dispute, or no ; he is, a KING, he is acknowledg'd so by all the Kings of the Earth at this time, and receiv'd so by the People here ; nay, even by the Jacobites themselves, a few of these *Scelerates* excepted. How then can his Deceivers say, ALL *King-Killing* and *Deposing* Doctrines : But the Fate of Traytors attended them here, *viz.* to be left to the Blindness and Infatuation of their own Minds, to commit some Mistake that should unravel all they had said before, or were to say afterwards ;

wards ; and as they foresaw that this would shock even Nature it self, they prepare the Young-Man for it, by making him say he *is not concern'd* at what any of the Adherents to the present Government should think of it. Indeed there was no acting thus, but by casting off all Manner of Concern at what any reasonable Creatures should think or say of him, and of the thing they had made him speak ; for had he been in the least concern'd about the Truth or Consistency of what he was thus to leave behind him, he could not have suffer'd such a thing as this to have pass'd him.

But to clear the Departed Creature of the Charge of this Hypocritical, Trifling, and Tricking with Mankind, I must observe here, that I have been told that he acknowledged a little before his going to Execution, that he had a Paper given him by his Bishop, as he called him, which he would deliver to the Sheriff to be printed, but that he did not know what was in it, and did not trouble himself to read it over, having such Confidence in him as to believe that it was nothing but what was very fit for him to say.

Thus blindly, if this Part is true, was this poor Victim brought to offer himself up to be a Sacrifice to their Party, and to be a

Precedent to succeeding Traytors, to harden and encourage them.

But now, towards the End of the *Speech*, we have them endeavouring to stop two Gaps in their own System, which the Guilt of their own Thoughts could not but suggest to them, and which would, if left open, destroy all the rest. *First*, how it could be reconciled to Religion, which they talk so much of, that he, a Boy, or suppose him a Man, could assume to himself a Right to *prescribe to the Providence of God the Means of dealing with Men*: So taking the Work out of the Hand of Heaven, leading them by these Means and no other. The Second was, his acting in that Treason without any Commission from the Pretender, who he calls his Prince, and who, he owns, had declared he would grant no such Commission.

These two Difficulties they found impossible to get over, and therefore bring the young deluded Creature begging Pardon for them both, and so, in a Word, condemning from his own Mouth all that he had done. As to the first he says, *I have only now to beg of the Almighty to pardon my Weakness, in prescribing the Means of his All-wise Providence and Justice.*

This

This is an evident Overthrow to all his Notions and Assurances spoken of before, That what he had done or intended to do, would justify him at the righteous Bar of God, or would be meritorious, as he express'd it at other Times very often. Here they bring him to acknowledge that it was all an unlawful prescribing the Means of God's All-wise Providence and Justice, and that he was to beg Pardon for it; that is, in a Word, that he confesses *it was an unlawful Action, and that he ought not to have done it*, but is to beg God's Pardon for it.

What now is become of all the Assurances spoken of before, that it would justify him at the Bar of Jesus Christ! What Inconsistency is here betray'd! And upon what Nonsense is it that Jacobite Principles are founded! One while it is Meritorious, and in the next Breath it is a Sin; in one Line he is *well assured* it will justify him at the righteous Bar of his Redeemer, and in almost the next Line he is to *beg Pardon for it*. These are such *ambo-dexter* Doings, that I must confess I am now apt to believe what is observed above to be true, (*viz.*) that the Youth said he had never read that Paper he deliver'd; for certainly if he had, tho' he was but a Boy, he could not but have seen the Contradiction, and have stumbled at it.

I have read many of the equivocal Speeches of the Jesuits, and such as have been instructed by them, and I have seen the Remarks and Observations of judicious Heads upon them, wherein the Insincerity and Prevarications of those People are exposed; but then it was said, in their Defence, that they had reserv'd Meanings and mental Explications of their own Terms, that they deny'd Facts, and had Dispensations for so doing.

But here are a Set of Protestants who are gotten above all these things, who, without pretending to Dispensations or Explications, can in the same Paper justify a Fact, and beg Pardon for it; confess a Crime, and yet insist upon it; commit the worst of Villany, and claim Heaven, not only without Repentance for it, but even upon the Account of the very Crime they ask Pardon for.

To such a Height has the Rage of Jacobitism exasperated these Men, to such Extremities are they driven, that 'tis high Time these Principles were placed in a true Light, that the rest of the deluded Party may have their Eyes open, and no more Zealots for so dismal a Cause may be cast away, Soul and Body, as we have Reason to believe this poor Child was.

The next thing is brought in by way of *Postscript* to this Paper, wherein he observes,
that

that he did intimate in the Letter he was Tried for, that he wanted Authority and Commission from the Pretender, whom he calls his Prince, to put his conceived Treason in Execution, and that he had projected first to obtain such a Commission, without which he intended not to act ; and this is insinuated, to reflect upon the Court for not taking hold of the Intimation, as they call it, in that Young Man's Favour. But it seems apparent, that this Refuge was found out for him after the Tryal, otherwise why was he not instructed to plead that Intimation, and to profess it to be his Design, when the Court discover'd all the Willingness imaginable to have given every thing he could have had to say its due Weight in his Favour ? Why did he not offer it ? But on the contrary, in the Face of Justice, declared he owned and intended the horrid Fact, and made no Explication of the Circumstances of such an Intention, or that he would do it if he could obtain an Authority and Commission for it ? So that it is plain, this Intimation was found out for him since.

Now this *Postscript* ends with an Acknowledgment that he regrets, they are loth to say *he repents* of his Ignorance, in that he did not know that the Pretender had, in his Declaration, disclaim'd all such Attempts, and expressly forbid them. This is improv'd as a Compliment on the Generosity of the Pretender ;

der; but ends in his acknowledging that his Ignorance in that Point was to be regretted.

Thus from the Whole, after they have said all for him that they can, to represent him as a hardened Murtherer and Assaffine, and one that would undertake to justifie his Treason in the very Article of Death, Divine Justice restrain'd them, and the secret Influence of Truth forced them involuntarily to confess the Crime of it, beg God's Pardon for prescribing the Means of his Providence and Justice, and at last acknowledge, *with Regret*, that if they had not been ignorant that the Pretender had in his Declaration forbid such a horrid Practice, he would not have engaged.

Thus, in a Word, has been acted a horrid Scene of Murther and Treason. The Youth has been drawn into the Treason upon Delusions which they make him confess at the Gallows, and he has been evidently murthered, Soul and Body, by those Delusions which even his Instructors themselves put Words into his Mouth to acknowledge. When, O GOD, of *Retribution*! shall thy Vengeance be glorified in the more fully detecting this horrid Confederacy of wicked Men, that Sin and Shame may go together! *Amen.*

F I N I S.

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